The Christian Sun

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RELIGION IN BUSINESS.

What is legitimate business? Nothing else than diligence in supplying legitimate human wants—food, clothing, houses, etc. Society and its welfare are dependent on this ministry of reciprocal services between man and man. No man liveth to himself. Except by services to other men he cannot live. An unnatural, anarchistic, hellward tending he is the current saying, "Business is war. This world is God's, not the devil's. Human needs are God's altars for a daily service that in reality is divine, though unconsciously rendered. They who offer it not there in good intent can offer it nowhere in reality, however they perform with psalm and incense what they call divine service in churches. The only divine service that can really be offered in churches is the self-dedication that girds God's agents for service to his children in the daily activities to which their opportunities and powers call. What is religion? Essentially consisting in loyalty to God and all that he cares for, it practically consists in running daily duties as his binding, treating one's business as a branch of his service, because in wages, salaries, profits, is simply the commission this service brings. What then? To care for this commission and not for the service makes a man like the ox that cares only for pasture and crib, or like the wolf intent only on prey. Society divinely instituted demands by divine right not only the service of man to man, but of each man his best service. What then is legitimate competition in business religiously viewed? Not the selfish struggle to scoop the biggest intake of commissions, but generous rivalry to effect the best output of service. Thus only can be fulfilled "the royal law, 'thou shalt love thy neighbor as thyself.'"—Homiletic Review.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

RECEIVING THE SAVIOR.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—Matt. 10:40.

Our Savior identifies himself with His disciples. He makes their lot his lot, their triumph His victory, their sorrow His grief. He takes upon himself the burden of His chosen. He did this while here on earth, He does it now.

In the twenty-fifth chapter of Matthew is found a discourse in which the Lord gives the line of cleavage between the finally saved and the unsaved. That line is drawn strictly on a basis of service—Christian service. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here it is clearly put. Is not this the very reason why our Savior appoints workers here among men? In order that He may have representatives in person here serving whom we may serve Him.

When we render service to the least of these our brethren we render service to Christ. Faith comes through service, and hope and charity.

This incident is related. A wealthy Londoner had lost his faith. He traveled much to hear great preachers, hoping to have it restored. To no purpose. He read books hoping to find a way back to his faith. All in vain. He went to Jerusalem and the sacred places thereabout hoping that by standing where Christ stood and walking where He walked faith in Him might be restored. All in vain. In despair, hopeless, downcast, he returned to his native city. As he neared his home he saw a poor outcast who had by reverses and disappointments been thrown on the mercies of the world and was now in great want and sore need. The man of lost faith took interest in the outcast, and with Christ-like tenderness began to care for him; and as he ministered to the needs of this distressed brother the man's faith all came back and he found the Christ he had lost. In serving his fellowman he served his Christ.

We cannot receive unto our homes the Christ who died on the Cross; but we can receive his messengers, we can comfort and strengthen His servants, we can uphold his work by encouraging His workers.

The Christ could easily have appointed angels to do His work. He had the power. But if He had done that there would have been none for us to clothe and comfort, feed and favor, pay and praise, support and strengthen. And Christ wanted us to have this privilege here on earth. We do not have to wait till we get to heaven to begin heavenly service. We can begin it, and can enjoy it, here below. That service is where duty calls and where privilege awaits of doing good to others.

Our Savior chose twelve men, not that He might be exclusive, but inclusive. That is to say, He chose men in order that He might through these have representatives here for us to serve. We serve Christ best by serving best our fellowman. If we love not him whom we have seen how can we love Him whom we have not seen? Christ identifies Himself with man—with those who love and serve Him and do His will.

THE PUBLISHING HOUSE.

Numerous engagements, which at the time could not be foreseen, and which had to be met, interrupted our work for the Publishing House. But, as, stated at the time, let no one interpret our silence to mean loss of interest, or even an interruption in the progress of the actual work. We have not been soliciting subscriptions, but we have been taking counsel and planning. The Company has now been duly chartered and organized. A beautiful and exceedingly convenient lot for the building has been decided upon and the deed to the same secured. A brick building 40 by 65 feet has been decided upon, the design for the building has been drawn and by the time this reaches our readers in all probability the contract will be let. Moreover, a call for one half the first $5,000, subscribed was sent out last week and every mail is bringing responses with their remittances. We trust that all subscribers will consider the convenience and andvantage to the work in hastening, as many are doing, their first payment.

We do not believe any movement has been inaugurated amongst us that has met with such universal commendation and approval as this. The brethren wonder why this good thing has not been undertaken long ago, and many who have subscribed for stock are willing to take more if it becomes necessary to make the enterprise go. Meanwhile we have only been able to see a small per cent of those who we feel assured want, and will readily take stock in the Company. It is going to succeed, if God wills. Any man of counsel and commen sense can see that. There is an open field! work is abundant, demands for printing and publishing increase all the time, and there is no good reason why the business of the Southern Christian Publishing Company, Inc., should not grow to large and profitable proportions. At any rate, beloved, we have decided, by God's good help to try, and have faced, with hope and good cheer, in that direction. And the brotherhood and good friends everywhere are with us in this faith, hope and resolve, and financial backings.

Though not actually engaged in the canvass for subscriptions the following have come in since our last report:

Previously reported 110 shares		$5500.00
Subscribed since:		
W. E. Lowe.	2 shares	100.00
S. E. Denton	1 share	50.00
J. J. Summerbell	1 share	50.00
H. C. Simpson	2 shares	100.00
L. M. Clymer	1 share	50.00
R. M. Morrow	1 share	50.00
W. J. Graham	1 share	50.00
L. H Alridge	1 share	50.00
E. O. S. Ragland	2 shares	100.00
W. O. Farmer	1 share	50.00
V. O. Robeson	1 share	50.00
W. H. Boone	2 shares	100.00
D. I. Langston	1 share	50.00
Total		$6,350.00

SUNDAY MAILS.

Many papers are printing much about the law Congress enacted, in the closing days of its recent session, compelling post offices of the first and second class to close on Sundays, allowing only special delivery letters to be sent out. This law went into effect last Sunday, and the post offices in all the big cities and larger towns of the United States were closed tight.

We have read with interest the comment of the papers opposing the Sunday closing, and while many pungent and pretty things have been said, to our thinking the opposition fails to make out its case.

The objections raised may be briefly put into two classes: First the law seems narrow, puerile, and puritanic. Second, It will in many instances retard business and delay important financial matters.

Now, it seems to us that the first objection is really no objection at all. Calling a law narrow does not make it so, and "puritanic" is certainly no stigma and no curse. The Puritans did much good in this world and left us legacies we may well cherish and highly prize. One of those exceedingly rich legacies was their regard for the holy Sabbath, and our country will be richer and happier when was fasten in the public mind something of that reverence and regard for the Sabbath that the Puritans had. To be puritanic in some matters is no curse.

The second objection is noteworthy, significant and to the point—Sunday closing

of the mails will retard business, delay financial dealings. But in heaven's name, does not the maddened brain of the business world, the fomenting fever of frenzied finance, need to be retarded, held up, delayed for a breathing spell one day in seven? The gracious good Lord who created the brain and brawn and body of man thought and knew what was best for man, and said that He should rest, for he needed it, one day in seven.

We hail and greet with delight and joy the conscientious law makers who say our post offices shall close on Sunday. Man needs, for his own good haelth and happiness, one day's rest in seven.

AN INCIDENT OF LIFE.

The flesh tells us death is the end of life; reason and revelation tell us it is only an event, an incident in life. Time and sense tell us death is a monster, a foe to be feared, an enemy to be dreaded; religion, reason, and revelation tell us that death is a friend, a happening along the journey of life that changes the scene of our actions and the conditions of our conduct.

Because we are of the earth it is exceedingly difficult to comprehend reason, religion and revelation as touching this idea of that incident called death. Here is a beautiful thought touching this theme from the Sunday School Times:

"Why did God allow Abraham Lincoln to be assassinated just as the work of his life was at its height? It seemed to many Christian people at the time of Lincoln's death as though the justice of God had gone wrong. But did it? We can now see that Lincoln had finished his great work. He had stood like a great, wise, patient and sympathetic giant between the two blindly hating forces that threatened to rend in twain this nation, until peace was assured. The awfulness of the end of physical life is overestimated. We commonly speak and probably think of death as the worst that can possibly come to us in this life. But it is quite evident that in God's thought this is not at all so. Death is just part of the plan of life. We are like actors in a drama, and come on the stage and do our part, and then move off out of sight of the audience. The important thing is not that we moved off, but how we acted our part while we were on life's stage. Lincoln did his part wonderfully. We have never tired of talking of him. Over eleven hundred books have been written about Abraham Lincoln, and not all has yet been said. John the Baptist played his part perfectly; his going was sudden, but he lost no honor by it. It is not nearly so important a thing to escape death as it is to die when the right time comes."

MAKING THE MINISTRY ATTRACTIVE.

It is not becoming in us preachers to make our profession seem more inviting and attractive than it really is, and there does not seem to be much danger of our doing so. In truth there seems to be danger in the other direction. Many overdraw the trials and hardships of the ministry rather than the privilege and pleasure of that high calling. Of course every calling task, profession, and undertaking has its trials, hardships, and difficulties; the ministry among the others. But one of the great joys and privileges of this life consists in the willingness, the strength, the act of overcoming obstacles and difficulties.

To our thinking, one of the few great reasons why more young men are not entering the ministry is that we who are ministers do not seek to make our calling interesting, inviting, attractive. Being ourselves in a serious business we dwell on the seriousness, the burdensome, the weighty side of the situation.

This paragraph from the annual address of Rev. W. P. Fletcher, President of the Ontario Christian Conference at its recent session attracted our attention:

"Second, have we, as preachers and as congregations made the ministry attractive? Have those of us who fill the sacred office so filled it, and have we so rejoiced in our work, that young men would be attracted to the work in which we found so much joy, and so many avenues of usefulness; or have we grumbled and complained about our lot, and made it seem to others as a very undesirable drudgery? And then have our congregations provided for their ministers in such a way that a young man could feel that he dare spend money in preparation for this work, and dare step out to the divine task of raising and educating a family? Or has he been compelled to fear that he would be hopelessly involved in debt—that he would get a poor salary and that it would be raised and paid in an unbusinesslike and unchristianlike way? Brethren, all, we must make the ministry attractive, or fail in our duty."

There is an attractive side to our life's work. People take us for granted, to start with. They give us their respect, esteem and confidence—until we abuse these and prove ourselves unworthy. The social circle enlarges itself to take us in. Homes and agreeable places are ours. Study and the pursuit of knowledge are constantly within our province. Access to the lives of men is open to us. Friends, many and dear, are the minister's joy and privilege. The best is ever within our reach. A hundred attractive and inviting features loom large before our calling. Why not dwell some on the interesting, the delightful, the joyful side of our good calling. It will help others and ourselves.

WILLIAM BOOTH.

It not infrequently occurs that men of lesser main and might are the light and the inspiration of greater minds and hearts. (Wherefore we of small repute may take heart and hope that from our little lives may come some inspiration to a great soul somewhere.) It was so in the case and character of William Booth whose name is known now throughout the world. His fame is secure; but who knows the name of Rev. James Caughey? Some, but not many. Yet it was the preaching of the latter, an American revivalist, that aroused in the mind of the young Booth a desire to be an evangelist.

And furthermore. What small beginnings, and meager and mean, do the things of God have in this world below. You and I, some score or more years ago, when we first saw detachments of the Salvation Army, beating their well worn tamborines and singing with their unmusical husky voices broken parts of familiar hymns, laughed at their humble occupation or derided their comic costumes and conduct. We did not know then the noble heart and the gigantic mind and the great soul behind these street singers. We have learned better since and now know that the Salvation Army, who had a small beginning on a narrow street way in London has girdled the globe, had important parts in every considerable city in the world, and does a philanthropic work at an outlay of eight million dollars a year.

William Booth looked beneath the dust and dirt and debris to find the men and women who had lost out and had been submerged. He saw men and women whom society had cast out, whom fortune had forsaken, and whom the church could not reach because the church could not be carried into the mud, and in the matchless love of his great heart he went after these fallen ones with the story of the cross upon his lips and the power of the gospel in his hands. Millions of the poorest of the poor, and the lowliest of the lost have heard the old gospel story from the tongue of Booth and his lieutenants and, being touched and then inspired thereby, tens of thousand have been redeemed, caused to face about and

Continued on page 7.

THE NEW BIRTH.

If our Savior had enumerated to Nicodemus all the good characteristics of the Christian, and told him all these things ye must be, it would not have conveyed to the world so clearly what He meant as what He said; "Marvel not that I said unto thee, Ye must be born again." Then it behooves us to study to understand what it is to be born again, or rather to be born of the Spirit. The natural birth does not give the child born its hands, its feet, or any part of the human system. It is simply seeing the light of day. So it is in the spiritual birth, it is having the light of the Spirit to shine into our hearts as we never had it before. It does not change the individual and make him at once a perfect man, no more than the natural birth makes the child a physical man at once; but here, as in all other figures, the analogy fails to hold good, for no figure holds good as a whole but in the main.

The natural child comes into the world entirely dependent upon his environments, while the spiritual is the outcome of mind and will power, not entirely dependent upon its surroundings; but as the natural child needs attention and sustinence and will never become a full grown man without it, neither will the spiritual seed in the heart grow to Christian perfection without strenuous effort on the part of the one in whose heart the seed has fallen to keep it alive and cause it to grow.

The seed that was sown in the parable of the sower was good seed, and all would have prospered had they had proper attention. The seed that fell among thorns, if the thorns had been removed and the ground had been properly cultivated, would have brought fruit to perfection. I belieev there are souls in the regions of the lost who, had they by hearing the word and by other means, had spiritual seed implanted in their hearts, that would with proper care have ripened into consecrated lives and eventually have led them to a home with the redeemed.

We do not place a grain of corn in the ground and expect to find a full grown stalk with fruit on it the following day; neither may you expect to see a strong burden bearing, sin resisting follower of the Lord Jesus Christ without strenuous effort and determined will. We were taught in the Sunday school lessons just gone over that the kingdom of heaven is compared to small things, not large ones.

Now, there are two classes to whom I would like to appeal: first the young or inexperienced Christian who feels there is a work of grace growing in his or her heart, not such an experience as they would like to have. Remember that little spark that has been kindled will never go out unless you neglect it, and you may be induced to neglect it by the indulgence in what you may regard small offenses. Try to hold to that hand that never leads where sin abounds, and do not forget that you have to do the holding. God will not force you to go where you are not willing to go, in order that you may serve Him.

Second—To the stalwart, strong, experienced Christian. What are you doing to help plant the good seed in human hearts and remove the weeds and briars that hinder its growth to perfection?

L. R. Crocker.

Middlebury, N. C.

SERVING BY GIVING.

There is a great deal of superficiality in the religious services which thousands of church members engage in. They seem to think that they are honoring God, in a very acceptable way, by their activities in societies connected with the church to which they belong. I will not say that they are not doing good work, but I do object to their condemning those who are not active in the same spheres that they themselves occupy. There is a service in giving freely of one's means to the Lord's cause, which is even more important than is mere lip testimony in favor of Christ. A writer says: "Mr. Moody used to tell the story of a rich man who was converted, but who complained bitterly that the Lord had bestowed upin him no gifts of eloquence or exhortation. 'What can I do in the way of service?' he asked humbly. 'You remember," said Mr. Moody, significantly, that one of the most useful fishes that the disciples caught revealed, when his month was opened, a piece of money. You may not have the silver tongue of eloquence, but you may have something quite as helpful to God's cause.' The man understood, and one of the finest buildings in the consecrated Northfield group was his gift."

That man served God far more largely by giving his money for that building than he would if he had spoken in every religious meeting that he attended. God had given him riches,—not for his own selfish hoarding, but for serving the Giver in wise and profitable ways. For many years, that building has been serving the cause of Christ, and will conitnue to serve, long after the man's death. It is very easy for many Christians to talk religion, but it is very hard for them to give liberally for the sake of Him who gave Himself for them.

C. H. Wetherbe.

THE NEED AND VALUE OF CHRISTIAN WORSHIP.

BY REV. D. E. MILLARD, D. D.

It is a lamentable fact that in Michigan, and some other portions of the "Middle West", there has in recent years been a marked falling off in church attendance. I wonder if the same conditions prevail everywhere. If so, it is truly a sad state into which the professedly Christian people of our land have fallen.

The deep disease of human nature is sin, and for that disease there is no remedy but the Gospel. There is spiritual corruption, and that can only be curable by spiritual means; and where are these to be found more *surely* than at seasons of worship in the House of Prayer? There they come to us through the preaching of the Word, by prayer and praise.

Many things are good for us, but a faith in God and Christ—a faith that leads us to adore, to worship and obey is *essential*. Many things grace life, add a pleasure here, enhance one there; this stands as the bread we must have or die; the pith of our being, without which we are shaken and overturned; the tie that binds to God, our Maker—and Christ, our Saviour. If it is broken, we wander, exiles, orphans, fugitives—and unless we repent and turn from our evil ways, we must forever be cut off from the life which is "hid with Christ in God." These seasons of worship draw us in spirit near to God—and surely we cannot keep too near Him, or receive with too earnest a heart His lessons and admonitions, or pray to Him with too warm or trusting a love. And the more active we make life, the more we need times and places for religious worship to direct that action aright.

Now, let us consider some of the uses, or effects of Christian worship—what it has done, and is still doing, for mankind, aside from what has already been mentioned. It educates the *mind*. This fact is rarely appreciated as it should be. By many it is thought that religion, in its forms of worship and *intent* deals only with feeling, or at most with faith. This is a mistake. Not only does it deal with the feelings, but it is a potent educator of the mind. And why shouldn't it be, since it deals with the highest truth? And truth appeals to the intellect. The church with its seasons of Gospel instruction educates men intellectually. The range of knowledge covered by a well-filled Christian pulpit in a year is large and invaluable. It is quite susceptible of proof that the religious instruction and training gained therefrom is a most powerful *mental*

preparation for successful conflict with the world.

Then Christian worship educates the sentiment of *reverence,* the element of which exists in every soul, and without which there could be no religious feeling or aspiration; but it needs *cultivating.* The church, with its seasons of prayer and praise, is peculiarly calculated to educate in reverence. It points to, speaks of, and reveals God. It suggests thoughts of the spiritual and immortal. It tells of the Lamb of God, the Saviour of the world, who died that man might live, and who has gone to prepare a place for them that love and serve him. Take away the Church, and one of the most perfect educators of reverence would disappear. Hence God said to his chosen people—"Ye shall keep my Sabbath and reverence my sanctuary."

Church associaton and Christian worship inspire and protect the best interests, purposes and aims of life. All we have of highest good today may be traced directly to the influence of the Christian religion and of Christian worship. The Gospel has advanced civilization, with all the ameliorating influences it carries with it. Close the churches of our land, disband the ministry, vote Christianity out of being and what would property or life be worth? Where would be the peace and quiet that now prevail? Where would be the response for virtue and morality that is now, at least outwardly, expressed? Without Christianity pointing heavenward forever, moral chaos would come again.

Many other blessings and advantages resulting from Christian worship might be named, but, for the present, let these suffice. O brethren, we cannot value too highly these seasons of communion with His word. Many of us know what these seasons of Christian worship—these "Sabbaths of the Lord"—have done for us. Yes, we know what they mean. Let us not absent oureslves from them. It will be a sad day, for the moral and spiritual standing of this professedly Christian nation, if the saying shall become general—as we hear it in many places now—"Once *everybody,* seemingly, attended church here, but now our congregations are quite small and the men seem to have dropped out almost entirely." Wanderer, will you not renew your attendance at these seasons of worship and praise? They are more precious than silver or gold—for they bring to us the riches of heaven.

Portland, Mich.

An intense soul always lives in the present tense.

CONVERTED IN PRISON BY THE STUDY OF THE BIBLE.

Watanabe Shichiro, a Japanese business man, was unjustly accused of a heinous crime, and sent to prison in Tokyo. There he was lodged in the public room, where many criminals of all kinds are plac d together. He was treated with much cruelty and contempt, and by the desolate position in which he found himself, he was led for some spiritual comfort. None could give it and no suitable book was at hand. But one day he discovered that Ishizaki Zenkichi, a wicked burglar and murderer, who was one of his room-mates, had a copy of the New Testament. He asked its loan, which was granted, and, reading it carefully and seriously, received much comfort. Then Shichiro talked with Zenkichi, the owner of the book, and from his lips heard a remarkable story. At one time the burglar and murderer had been so influenced by the reading of the Word of God that he determined to give up the life of sin; but he yielded again to the evil one, and committed a terrible crime, and now he was expecting to be condemned to death. However he had faith in Christ, and Rom. 5: 1-10 was his favorite portion of the Word.

Soon after this conversation between Shichiro and the guilty criminal, he was condemned to death. To the last he befriended Shichiro and advised him to read the Bible continually, which he did. A few months later Shichiro was removed to another, more comfortable single room. Scarcely had he been locked in, when his neighbor began to talk to him through the thin wall. That man was a praying Christian imprisoned falsely as Shichiro was, and he read the Bible to his new neighbor and prayed with him, until suddenly a marvelous change took place in Shichiro —he was converted—and the miserable life of imprisonment was changed to one of spiritual joy.

Soon after this Shichiro was acquitted of any crime, and was baptized by Rev. George Fukuda, and received into the church at Ushigome, Tokyo. His neighbor in prison, his spiritual friend, was also discharged and baptized soon after, likewise by Rev. Fukuda. Both are witnesses of the power of the word of God.—*Missionary Review.*

A SECULAR EDITOR'S VIEW.

If there is not a future place of punishment for wrongs done during life, then the scheme of creation is full of injustices beyond possibility of correction. If there is no hell, why should there be a heaven? If there is no future place of punishment for wrongdoers, why should there be a future place of reward and joy and happiness for those who do well? Can you, in fact, destroy the conception of hell without at the same time destroying the conception of heaven? And if you destroy both, what will become of our Christian conception of the future life? All through the ages men have been trying to persuade themselves that hell does not exist. To all minds, except those that cheerfully assume that they are predestined to escape it, the possibility of a place of torment appalls. The fear of hell has been the greatest restraining influence among men ever since men began to speculate concerning the future life. It has been the most powerful influence for the maintenance of morality and the protection of society. Man has not yet reached the point, and he probably never will reach the point, when he will not by swayed by the fear of punishment. We need upon this earth the doctrine of the future hell, and without it earth itself will become a hell.—Wheeling Intelligencer.

PROGRAM

District Meeting—District No. 2.
Corinth Church, September 28, 29.
Saturday A. M., 9:30.
Devotional service by President.
Organization.
10:00 What the Church is and What it Should Be, by J. H. Hughes and C. M. Dollar.
11:00 Preaching by Rev. G. D. Hunt.
12:00 Dinner.
1:30 The Duty of the Church Toward the Younger Members, by C. W. Carter.
2:00 The Opportunity of the Christian Church, by J. D. Dollar and G. O. Lankford.
The Need of More Laborers in the Vineyard, by G. D. Hunt.
3:30 The Best Plan for Good Results, by C. M. Dollar and J. W. Elder.
4:00 Miscellaneous Business.
Adjournmnt.
Second Day, 9:30—Sunday School.
Short talks by the brethren, led by J. W. Payne.
11:00 Preaching by Rev. G. O. Lankford.
Come, brethren, and let's have a union meeting. Let every church be represented, and be sure and send delegates who will come in the house and stay in.
J. D. Dollar, Pastor.

—Our Main St. Church, Berkley, is still on the look out for a pastor. This is a faithful, loyal aggressive congregation and here is hoping a worthy successor to Bro. Bryant will be secured.

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J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

—Elon College begins its 23rd Annual session today. All indications are that the opening will be the biggest yet.

—In this part of the county we are experiencing a very severe and seemingly a very damaging drought. Corn crops give little promise of even half of the ordinary yield and the parched condition of grass and meadows is deplorable to look upon.

—Why in the world does not Rev. David E. Millard, D. D., write oftener for The Sun? We wish he woud answer that, for no one else can. He is just eighty-four years young, is feeling well and in fine health and recently celebrated the 60th anniversary of his ministerial career by preaching in the M. E. Church of Portland, Mich., his home town. His messages, one of which we give elsewhere, are always sweet and wholesome. He must write oftener.

—At any rate it is a joy to see that our good women are doing somewhat in mission work on their own account, as will be seen by the Treasurer's report as published under our Woman's Missionary Department elsewhere. Many Woman's Misionary Societies have been organized in different churches and all should send money as fast as collected to Mrs. W. T. Walters, Treasurer, Winchester, Va. By putting these various collections together the good women will soon have a fund of which all will be proud.

—Rev. Neal Rowland, assisted by the several local pastors, and the song service led by Rev. Charles Underwood Butler, has been the past week in a great revival at Fuquay Springs, Wake Co. The services were held in the large tobacco prize house of the town which had been fitted and furnished for the occasion. The congregations were large and there were many converts. We presume the several churches of the community will all benefit in membership by the meetings. Those who attended the meetings report able preaching, inspiring songs and a great spiritual awakening.

—We passed the time o'day with god Brother W. G. Clements on a railway train the other day. How bright and happy and hopeful is this man of God. We have no idea in the world how old, or how young, he is, be it 40 or be it 60. When this scribe was a mere boy—not long ago indeed—Bro. Clements used to come to our home. He seemed to us older then than he seems now. (If he lives a few more years we will catch up with him no doubt). But this youthful, wholesome, vigorous man full of sunshine and of good cheer. What a beautiful life he is living out, and useful beyond compare. I would just like to know how many lives this man of God has touched, and been instrumental in turning the upward way; how many young and old he has influenced for good and truth and righteousness and peace. Ah! well we shall never know these things here, but Heaven will reveal and we shall see then and shall know—the wholesome influence of one good and true and noble man. Bro. Clements is busy now with great ideas and noble plans for our Chapel Hill church. Just give him a helping hand, brethren, and rejoice further his great heart.

SUFFOLK LETTER.

I am about to return to Suffolk after a month of vacation; I will start within the next hour. I have preached ten times, attended two building committee meetings at Elon College, visited Bessie and her family in Roxboro, Willie and her husband in Louisburg, fished one day in Moore's pond, and worked all the days between at sundry and necessary things. I have read the daily and weekly papers, kept up with my correspondence, and filled up the hot days of August without pain or weariness. This is only saying what thousands of other people have done and experienced these midsummer months.

When you think that a minister works *seven* days in the week instead of six, you will see that *thirty* days of vacation do not equal the *fifty-two Sundays* that most people have for rest during the year.

It seems as superfluous to say that I have enjoyed this vacation with my family as to hear people say of a husband or parent, "he is perfectly devoted to his family." That goes without saying in all well ordered families.

I am always anxious to get back in harness at the close of vacation and I return in better condition than ever before. The winter's work lies out before me like a map and is stupendnous in its proportions. I enter upon the discharge of its obligations with renewed purpose and hope and lament, at the same time, my inability to do the high work of a minister as it deserves to be performed.

I know of no calling so inviting at the present time as that of the ministry. The world runs mad after money; political ambition keeps the country in a state of political ferment; business competition is so sharp as to charge dishonesty against successful men and corporations; society exhausts it means and health in search of pleasure; and it is refreshing to find a young man who is willing to forgo all these excitements is self-denial and consecration to the high office of teaching the gospel by precept and example. All sorts and conditions of men appreciate the true minister. He is respected by all, welcomed everywhere, held in high esteem by the best and worst of men, and deserves and receives the approbation and blessing of God. But a self-seeking, ease-hunting, narrow-minded young man who poses as a minister is the subject of ridicule and disgust by all clear-minded people. What this age needs is self-surrendered young men to the divine call. Experts and specialists in all other callings and professions lead the world in work and business, and the true minister may lead the thought and conscience of the day into holier and more blissful living.

W. W. Staley.

ELON COLLEGE LETTER.

We live in a fast age. Steam, electricity, air furnish us our motor forces. A thing that does not move rapidly is dead to us. We do things in a hurry and think a thing not so done is improperly done.

This rapidity of production in mechanical things has wonderfully enriched our life. The peasant to-day enjoys luxuries that the prince had not dreamed of before the ushering in of our era. Not all the advantage of modern civilization has inured to the benefit of the rich and great. The poor and the humble have had their lot also immeasureably bettered and the rapidity of our output in manufactures and the multiplication of our conveniences and facilities of distribution have made this wholesome achievement possible.

I do not therefore write as depreciating the electric-like productiveness of our own industries. I commend it and rejoice to see it and still expect to witness even greater marvels in the near uture. What

I would have the Sun readers give heed to is the demand that education, too, shall put on steam or employ electricity or get up in the air, yes, there is a demand for a short course, a rapid preparation, a quick product in the educational realm. The people, who are accustomed to deal with steam and electricity and air, are almost forced to expect lightning results of educators or be disappointed.

"How long will it take me to get my degree?" is a common question directed to the educator who represents an institution to a youth to-day. If another institution can put him through in half the time required at yours, you have a poor chance to land him. Schools that promise to turn out millionaires in three or six months are liberally patronized and their presidents live in brown stone mansions and figure large in financial circles. He who undertakes to insist on four year of thorough preparation before taking the special or technical course, why he is out of sympathy with the times, an impractical sort of quack, and is not entitled to serious consideration. If everything else can be done quickly, why can't we get our education rapidly too? Why should I go to school half my life?

Because you are a man, a human being, made in the image of God. Our creator has so ordained that the higher the order of creation, the more slow its development. The chicken can scratch and eat immediately it has cracked its shell. The horse and calf can walk the first hour of their life. Not so with man. He is not able to see at his birth. Long and painful is his growth physically. Mental growth is slower than physical. No hot house has yet ben able to shorten the days of man's physical development and no amount of hurry and forcing can make and educated man in a few months or a year or two. Education is a good thing. Like all good things it comes slowly. He who proposes to educate you for anything except failure in six months or a year is either a quack or dishonest. If the latter, he should be placed in jail. If the former, well that is the sad part of it, you are fakired and he goes on imposing on other unsuspecting persons.

We do not propose at Elon to educate you over night, but we offer you the means of culture and development at the lowest possible cost, where your character will be kept unsullied and sound preparation given you for life's duties. We would be pleased to know your wishes in respect to life-preparation. Elon is ready, willing, anxious to help ambitious young people, in this rapid age, to that complete self-realization ordained for them.

W. A. Harper.

Begun on page 3.

begin with new and added strength the journey to the better land.

William Booth was born at Nottingham, England. in 1829, He was converted at fifteen. His first religious work was in missionary and social reform movements in the poorest quarters of his native town. The evening hours being his he spent on goods boxes at street corners telling the poor and needy the gospel story. He went to London in 1849. He began preaching in London in a tent set up in a disused burial ground, and for twelve years he continued there. He was then a preacher in the Wesleyan church, but a few years later because of criticisms of his methods and with a desire for greater freedom, he threw off all denominational restraint and finally struck upon the name, and the uniform of the Salvation Army. He and his methods and his work were sorely ridiculed, but he trusted God and pushed forward. His work prospered. Many began to flow unto him, and the Army multiplied its posts and its charities.

It is now a long time since any one worth while and whose influence counts has ridiculed the Salvation Army. Its charities are too many, its purpose too great, noble and comprehensive.

On August 20, 1912 the faithful old soldier who had in the labors of a well spent life created one of the noblest and most extensive armies of the world himself answered to the last roll call and went up to meet his King.

From its lowly and meager beginning the Army, the creation of General Booth, had made great advances as the following note of condolence from King George of England to Bramwell Booth indicates:

"I am grieved to hear the sad news of the death of your father. The British Nation has lost a great organizer and the poor a whole hearted and sincere friend, who devoted his life to helping them in a practical way. Only in the future shall we realize the good wrought by him for his fellow-creatures.

"Today there is universal mourning for him. I join in it, and assure you and your family of my true sympathy in the heavy loss which has befallen you."

Queen Alexandra, the Arch'ishop of Canterbury, the Lord Mayor of London, representatives of many Protestant creeds and even the Jewish faith sendwords of similar import. Last Sunday memorial services were held, and the name of William Booth was mentioned and applauded and revered in almost every church and congregation of the civilized world.

So mighty does the man become who dedicates his heart and hand to the service of God and fellow-man, however lowly, humble and menial that service may seem.

ELON COLLEGE NOTES.

Two of the best friends Elon has are happy visitors to our town this week at the home of Dr. Atkinson, in the persons of Deacon and Mrs. Willis J. Lee, Driver Va. Mrs. Lee will spend a week or two in Raleigh under a specialist before returning to her home.

Mrs Holland and Mrs. Machen, matron and housekeeper respectively of the West Dormitory, came in Friday night and began getting ready for the opening.

Mr. Robt. A. Atkins, Richmond, Va., who has been looking after the College dairy during the vacation, was called home Wednesday by telegram. His father had passed into the great beyond before he reached his bed-side. He has our sincere sympathy. There is genuine regret here also that this sad bereavement precludes the possibility of his being in College this fall.

The Music Department is much helped pianos made by the Doll Piano Co., New York, have just been installed. It is felt that this will be just cause for an increase in the number of pupils in this department this year. Nearly one hundred were enrolled in it last year.

Dr. Amick was unable to perambulate Friday and Saturday, having strained his back in helping to get the new gymnasium and diving room fixtures in shape. He is better now.

It was not our regular preaching day Sunday, but Dr. Atkinson, our pastor, who was present, gave us an impromptu discourse from the first four words of the Bible. It was an inspirational message and inspiring to all who heard it.

Prayer meeting was conducted Sunday evening by Dr. Newman.

Mr. and Mrs. Justus Everette, Palmyra, N. C., visited friends and relatives here this week. Mrs Everette will be remembered by many Sun readers as Mrs. Bettie Williams, Raleigh, N. C., and as sister to Dr. J. O., E. A., and W. Z. Atkinson.

Misses Linda Bowers and Annie Watson are at home again after much visiting in pleasant places in this and other states.

Mrs. W. E. Lowe and children have returned from visiting her people in Randolph County.

Miss Maggie Hill, Burlington, is guest at Dr. Watson's to whose home she brought from Atlanta her niece, Miss Annie Simp-

Continued on page 15.

Sunday Schools and Christian Endeavor.

This depatrment under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

HOW TO ORGANIZE THE CLASS.

"The organized class," says Amos R. Wells, "is too often like a string of beads, and the teacher is the string. If the teacher breaks down, away roll the beads."

Another illustration that occurs to the editor of this department is this. The class that is not organized is like the one-cylinder engine. When anything goes wrong with the one cylinder the whole machine stops. In the well organized class, there is a similarity to the six-cylinder machine. When one cylinder—the teacher— is out, it is felt, of cousre, but more power is turned on the other cylinders and the machine goes ahead doing its work in an effective, successful way.

Therefore, the test of the organized class is to lose its teacher and go right on about its business, holding its members intact and getting another teacher. That proves the class organic. The perpetuating spirit of organism has possessed it.

The magic does not lie in a constitution and a set of officers and committees; it is in the organic spirit that has been formed. A Constitution and officers are necessary. They embody its organism and are the exterior distinction between a class that is organized and one that is not.

The dynamo for the organized class should be the spirit and enthusiasm of its members. The Constitution and organzation are the machinery through which the enthusiasm and class spirit accomplish definite work.

PUPILS ACT ON COMMITTEES.

The question of how to hold the older boys and girls in the school has been successfully solved by one superintendent. He makes them his assistants, putting each one upon some standing committee.

The school is divided into two divisions, each being in charge of an attendance committee of three. There is quite a friendly rivalry to see which side will maintain the best record for attendance.

Another committee under the charge of the organist has care of the music, ten minutes of each session being set aside for a musical program. The boys have an orchestra, the girls an octette, and there is a glee club composed of members of both classes, so they can give a pleasing variety.

The social committee has charge of the monthly social of the school, and arranges for other suitable festivities.

The prayer-meeting committee pledges the attendance of at least ten at each of the evening services to help with the music.

Other committees are for missions, collecting supplies for boxes and barrels, arranging programs and concerts; a visiting committee to look up absentees; a decoration committee to suitably adorn the church and class rooms for the special days of the year; a flower committee, not only to keep the church supplied with flowers, but to remember the sick, as well; and a Lend-a-hand committee, to fill in anywhere there is need.—S. S. Executive.

Origin of the Word "Picnic."

Fanny Merritt Farmer, cookery editor of the Woman's Home Companion, gives the following explanation of the origin of the word "picnic":

"Years and years ago, when such outings were being planned, it was customary to have a list passed among those who were to furnish the things to eat and drink, and each one picked out the thing she was willing to supply. It was then 'nicked' off the list. This form of making and signifying your choice became known as pick and nick, which soon was changed into picnic, and in due time the word 'picnic' was applied to the entertainment.—C. E. World.

NOTES ON C. E. TOPIC, SEP. 15.

Subject—Getting the Most from Prayer.

Often have we heard the expression, "Father, teach us how to pray." Most of us do not know how to pray because we do not study the Master's will concerning us. Christians approach God in prayer too often with only lip service instead of a longing desire for grace and blessing. To some praying is a duty, and to such prayer can be nothing more than a formality. To David, as well as to many others, prayer was a privilege.

Prayer is the way to the presence of God. It is our only approach to the Creator. If we go to him with humility, faith, and love we may expect God to hear us, but if we go lacking faith and appreciation, the Father will not hear us.

The story is told that in a group of Christian workers the Bible phrases urging prayer "without ceasing" and "always" were being discussed. Many could not believe that it had any application to the lives of the average church- member, but was meant for the disciples. Finally one modest woman gave this as her view: "I think it applies to all of us. I practice it as best I know how. In the morning when I dress, I ask the Lord to clothe me with a garment of righteousness; when I bathe my hands and face I ask him to cleanse me from my faults; and when I start the fire I ask him to kindle a flame of love in my heart."

It is not so much stated prayers that keep us in touch with God, but the continual uplook in every call and emergency that the day brings. The Christian should not forget in the hour of deepest trial the one who alone can give complete comfort and rest for the weary soul.

As a Christian, do you make it "the rule of your life" to read the Bible and pray at least once every day?

FROM THE PENS OR OTHERS.

"He prayeth best who loveth best
All things, both great and small,
For the dear Lord who loveth us,
He made and loveth all."

Let us not be content with vaguely praying, "Lord, what wilt thou have me to do?" but set to work and see what He has already said we are to do, and then, "Whatsoever he saith unto you, do it."—Frances Ridley Havergal.

O, do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—Phillips Brooks.

The best things in the divine life, as in the natural, will not come to us merely for the asking; true prayer is the whole strength of the whole man going out after his needs; and the real secret of getting what we want, in heaven as on earth, lies in the fact that you give your whole heart to it, or you cannot adequately value it when you get it.—R. Collyer.

A man was standing in a telephone booth trying to talk, but could not make out the message. He kept saying, "I cant' hear, I can't hear." The other

man by and by said sharply, "If you will shut the door you can hear." How often are our prayers unheard or the answer unheard because when we go to talk with God we do not shut out the world.

For Daily Reading.

Mon., Getting fellowship. Matt. 18:19.20
Tues., Getting confidence. 1 John 5:14,15
Wed., Getting the Spirit. Luke 11:9-13
Thurs., Getting visions. Matt. 17:1-8
Fri., Getting strength. 2 Cor. 12:7-10
Sat., Getting understanding. Eph. 1:15-23
Sun., Sept. 15, Topic.

DEDICATED TO THE BOYS AND GIRLS.

The "Life and Speeches of Charles B. Aycock" has just come from the presses of Doubleday, Page and Company, New York. The subject matter of the book and the entertaining manner in which it has been presented by Messrs. Connor and Poe will grip the interest of every friend of the State's "Educational Governor" —and who among us all was not his friend? Very fittingly the authors have dedicated their book to the boys and girls of the State in the following lines:

To
The Boys and Girls of North Carolina
whom he loved, and for whose
development he
so passionately yearned, and for
whom
he ever gave the gladdest service
of his heroic life,
This Book is dedicated.

The great and patriotic work undertaken by Governor Aycock will continue to impress itself upon the mind and thought of our people wherever this book is read, and a thousand copies of it should be read in a thousand homes in every-one of the hundred counties of the State he loved so ardently and served so unselfishly.

The volume is an attractive one of nearly 400 pages in dark green binding stamped in gold. There are three portraits of Governor Aycock, and five other illustrations. This binding is sent postpaid for $1.50; a finer binding in leather is sent for $2.50 postpaid. Orders should be sent to the Tar Heel Company, Raleigh, N. C.

WINCHESTER LETTER.

The Virginia Valley Central Conference has just closed the most successful session in its history. The secretary will doubtless give a detailed account of it so I will not take space for it here. The Winchester work was given a new impetus. We are glad that the conference is to meet with us next year.

We have a nice list of subscriptions and contributions to report this week. We need a good many more. May we have your name for our next report?

SUBSCRIPTIONS TO $8,000 INDEBTEDNESS.

Reported	$500.00
Rev. E. Franklin Flowers	5.00
Jno. King	5.00
Miss Lessie Pugh	5.00
D. L. Larrick	5.00
J. [illegible]. Anderson	5.00
Miss Blanche Johnson	50.00
H. P. Hook	25.00
Mrs. Wm. Eaton	5.00
Jno. C. Oates	5.00
C. H. Shade	12.50
Mrs. C. H. Shade	12.50
Rev. J. L. Foster	5.00
R. Roy Hosaflook	25.00
J. D. Long	5.00
Mrs. J. D. Long	5.00
Rev. C. H. Scholefield	5.00
Rev. J. F. Burnett	5.00
F. H. Mayes	5.00
W. C. Hook	5.00
A. S. Anderson	5.00
C. D. Maphis	5.00
Rev. W. H. Dennison	5.00
R. A. Henton	5.00
L. S. Rhodes	5.00
Miss Ivie Andes	5.00
Willing Workers' Class (Antioch)	5.00
Mrs. J. E. Lincoln	5.00
Rev. John Barney	5.00
Mrs. W. A. Harper	25.00
Mrs. Berta F. Argenbright	5.00
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J. P. Golladay	5.00
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W. F. Recherd	25.00
J. E. Foster	5.00
Owen W. Andes	5.00
Mrs. Alice C. Earman	5.00
Total	$950.00

CASH CONTRIBUTIONS.

Reported	$5,753.40
Jno. King	1.00
Miss Lessie Pugh	5.00
Newport Church	13.50
D. L. Larrick	1.00
H. G. Brill	1.00
Rev. W. B. Cottle	5.00
R. A. Burke	5.00
A. C. Boyce	2.00
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Mrs. J. A. Andes	2.00
Mrs. Berta Argenbright	1.70
Mrs. L. V. Showalter	2.00
Mrs. T. L. Deavers	1.00
Rev. A. W. Andes	10.00
Miss Luna Tate	1.00
Misses Maggie & Sophia Byrd	5.00
Mrs. Mary E. Rolston	5.00
Prof. W. C. Wampler	5.00
J. A. Andes	5.00
J. W. Tate	2.50
Geo. C. Mayes	2.00
L. S. Rhodes	8.25
J. E. Foster	1.00
Mrs. L. V. Showalter	1.00
Mrs. J. E. Lincoln	1.00
Mr. & Mrs. B. F. Harmon	5.00
Rev. Albert Dunlap	2.00
Church Extension Fund (Con.)	52.00
Rev. E. Franklin Flowers	1.00
Rev. Clarence Defur	.50
Total	$5,924.05

We are grateful for this good report and want to thank every one who had a part in it. W. T. Walters.

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This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

THE MAIN REASON FOR CONVERTING THE HEATHEN.

From all parts of heathendom has come the testimony that the gospel of the Son of God saves even unto the uttermost all who call upon Him. Unlike any other religion, is it suitable to all climes and races. But notwithstanding the adaptability of the Christian religion to all, the question is still asked, Why worry, sacrifice, and spend thousands of dollars, when the heathen are so loathe to forsake their religion. It is the purpose of this article to examine a few reasons often given that we may more clearly see the main reason, and be prepared to accept it.

Many earnest advocates of foreign missions maintain that it is necessary to give the gospel to the dying world in order that there may be a development and growth in the home field. Their testimony is, that the home work increases or decreases in proportion as they contribute to the foreign work. Surely this is encouraging, but it must not be taken as the principal reason, else it would be a very selfish one, and in the true reason no trace of selfishness can be found.

Again, the reason is given that the church is abundantly able to give the gospel to the world; and possessing the money and men, should make no excuse in speedily evangelizing the world. This also is encouraging, for as Solomon has well said: "Money answereth all things." Without it missionaries cannot go, much less live, teach, and build churches. But the fact that there is an abundance of money must ever be given as the great reason for converting the heathen.

Still again it is stated that we **must go into all the world**, and the great reason for the **must go** is obedience to the command of our Lord. But there may be a kind of obedience for the sake of obedience, such as when a boy obeys his parents by reading a book, but at the same time desires to be fishing. Such an obedience cannot be given as the true reason for giving Christ to the world. This now gives us opportunity to name the great underlying and righteous reason which includes all possible reasons, and which can never be successfully attacked by the opposers of foreign missions; namely, love to God.

God so loved the world that he gave. He gave not out of abundance, but the only begotten Son He had. And He gave not to friends, but to enemies. The reason He gave was not primarly to save, but because He loved. Love, divine love, gave Christ to the world, that all who believe on Him may be saved; and when the church loves God as it is her duty and privilege to do, the great missionary problem will be solved. The heathen will be asked for an inheritance, and given to God redeemed to praise and honor Him forever.—Rev. T. E. White, in Christian Missionary.

REAL SACRIFICE FOR CHRIST.

I think I never had $10 put into my hands that was so hard to spend as $10 that was sent to us while I was in Calcutta, India, by an old lady named Margaretta Moses, out near Chicago. She had sent $25 the year before, and we were so unaccustomed to getting a gift of $25 from any one that we did not know, and we supposed she was a rich lady, and could easily give us another $25 the next year. So we wrote to her, telling of the needs of our work and hoping she would be able to renew the subscription of the year before. In her reply, she said: "You are evidently mistaken about my position. I am a poor old woman, without anything in the world except what I make baking pies and cakes and selling them around on the street, and the $25 that I sent a year ago represented the savings of years. I have not very much to send now; I only have $10 that I can possibly command, but I am glad to send that. I wish I could send $100, but I will pray that others who are more able will do so." It was not easy to spend that money! It was not many weeks until we received a message stating that she had been called to the eternal mansion. Tell me, do you have any idea that Margaretta Moses regrets today that she made real sacrifices for the spread of the gospel of Jesus Christ?

I was speaking in one of our churches in Chicago a few weeks ago, and in front of me there sat an old lady whose smile as I spoke was an inspiration, and as I walked home with the pastor after the service I asked him who she was. He said: "She is a widow lady nearly seventy-five years old, and is very, very poor. She ought not to try to walk to church, because it is nearly a mile from her home, and she generally does come on the street cars, but I have known her time and again when she had only five cents in her possession to walk to church and home again in order to have the five cents to give to the Lord." He also said to me: "A few weeks ago a man handed me a dollar to give to somebody who was needy, and I didn't know anyone who needed it more than this old lady, and so I sent it to her. The next Sabbath she brought the whole dollar in a Thank Offering envelope and put it into the basket as her gift of love and gratitude to Christ." There are some widows in the world who will have a place alongside of the widow of old of whom the Lord said: "She hath given more than they all. **She hath given all.**"

I was riding with a Baptist minister from Cleveland not long ago, and he said to me: "The most generous person in my congregation is an old colored woman who was born a slave, and who can't read a word, and she hasn't a penny she doesn't earn over the washtub. Yet she gives $50 to foreign missions every year, besides giving to other purposes. I went to her a while ago and protested against her giving so much, and she said, 'You don't seem to understand that I get the very joy of my life out of this serving my Master. I couldn't spend this money for anything else that would bring me half the pleasure. When I am working over the washtub, and the drops of sweat fall down off my brow into the soapsuds before me, the sweatdrops suggest to me the jewels I am laying up in heaven by this humble service I am able to render.'"—J. Campbell White, from address at Church Federation Conference, New York, November, 1905.

TREASURER'S QUARTERLY REPORT.

Receipts:

Eastern Va. Conference ...	$87.69
N. C. and Va. Conference ..	13.40
Va. Valley Central Conf. ..	7.00
Total regular funds	$108.09

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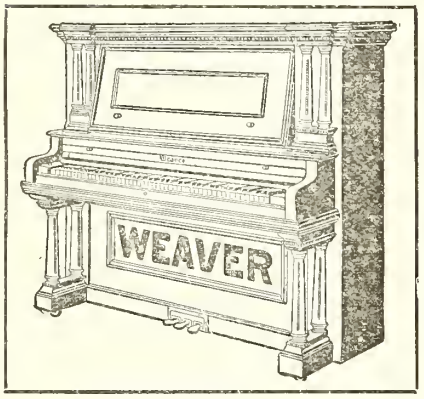

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Disbursements:

Mary Rowell (Mrs. Watanabe's Salary) $29.00
Mary Rowell (Piedro Roman's Salary) 50.50
Incidental expenses 27.32
Total disbursements .....——— 106.82

Cash on hand .....$ 80.77

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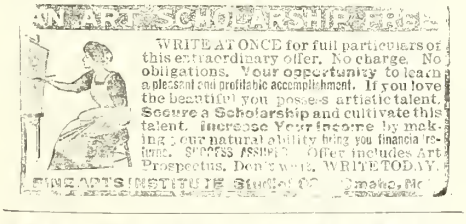
Should be in every household of the membership of the Christian Church. It is a 32-page weekly religious newspaper—the organ of the American Christian Convention—and contains strong, helpful editorials; interesting, enlightening and beneficial contributed articles and information on various subjects related to, and departments of the Christian Church, its work, and its relation to other churches; news from its laborers and fields of labor; items of current events and world progress interpreted from a Christian standpoint; and will interest every reading member of the family. Its price is only $1.50 per year. Sample copy on request.

THE CHRISTIAN PUBLISHING ASSOCIATION, DAYTON, OHIO.



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THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
E. Moffitt. Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College, N. C.

Amount brought forward		$1,988.51
Dues:		
J. N. Denton	$	.10
S. E. Denton, Jr.		.10
Jos. Rabb Denton		.10
Wylie Mitchell		.10
Monthly S. S. Offering:		
New Hope, Val. Va.		.75
Pleasant Grove, Va.		1.60
Greensboro, N. C.		2.35
Oak Grove, Chipley, Ga.		.80
Linville, Va.		.90
Wakefield, Va.		1.40
Columbus, Ga.		1.09
Special Offering:		
Miss Nannie V. Morris		1.00
W. H. Owen		.50
Sale of 69 Beef Hides at 15 cents		10.35
Mrs. W. T. Walters		1.00
Sub. for Water Works:		
Pleasant Grove church		5.00
V. S. Roberson		10.00
Amt. 30th week		37.14
Total		$2,025.65

Elon College, N. C., Aug. 29, 1912.

My Dear Children and Friends:—

We are very sorry to have such a small report this week. It seems that our children are all otherwise engaged and that very few general enterprises are moving. We do trust that our Sunday schools and friends will rally to our help. We have urged the children in almost every conceivable way, asking them to write every month, and to solicit new members so that our Orphanage family will grow and become more enthusiastic.

The following donation has been received:

Proximity Cotton Mills, Greensboro, N. C., by J. W. Cone, Vice-President, 303¼ yards of blue denims. This is the fourth time this liberal Company has kindly donated us goods, in all over 900 yards of cloth. The farmer boys appreciate and the institution is profoundly grateful for such splendid charity by Mr. Cone. It requires on the farm a large supply of overall goods to keep the boys properly clothed for farm work. Such donations as this are extremely helpful.

Also the following:

One quilt by Mrs. E. M. Newman, Mrs. Mary Buress, and Mrs. Lena Moore. One quilt by Mrs. Jimmie Newman's S. S. Class of Henderson, N. C.

By the courtesy of Mrs. Susie Goldston the following friends have donated chickens:

Mrs. Iola Oldhams, one chicken.
Myrtle Oldhams, one chicken.
Jasper Oldhams, one chicken.
Mrs. O. M. Dorsett, one chicken.
Miss Mattie Eva Dorsett, one chicken.
Miss Belle Burke, two chickens.
Miss Annie Burke, one chicken.
Sallie Dowdy, one chicken.
Eva Dowdy, two chickens.
Mrs Susie Goldston, two chickens.
Mr. J. G. Goldston and friends, $1.90.
These are all of Goldston, N. C.

The childern will enjoy these chickens, as we have had none this season. Quite a mystery we cannot find out where our chickens go.

We appreciate the quilts from the good friendsat Henderson. As our Orphanage family grows the kind friends furnish us necessary quilts to keep us warm. We trust that the cash friends will come liberally to our support each week.

With best wishes to all and success to the Corner, I am,

Yours fondly,
Uncle Jim.

Manson, N. C., Aug. 23, 1912.

Dear Uncle Jim:

I wonder how many of the cousins ever attended a fish-fry. I went with daddy to one yesterday, and although I was the only little one among a crowd of men I didn't think any of them enjoyed it more than I did. The water in the creek was so low that some of the men just caught great big fish with their hands.

Then the dinner, or corn-bread and fish cooked there on the creek bank. My! but it was good. I wish all of you boys could have been there and enjoyed it too.

Here is my dime. With love for you all, Wylie Gregory Mitchell.

Well, Wylie, I know you did enjoy the good fish and seeing the men catch them with their hands. We all would enjoy being at a fish-fry too.

McRae, Ga., Aug. 26, 1912.

Dear Uncle Jim:

We have learned that you are to leave the Orphanage and regret it so much. We trust the Lord will soon give you back your health, and you may again be able to look after the little orphans. We are bothered to know what to call Mr. Carter. Will he be "Uncle Jim"?

We are well and having a good time. School opens next week, then papa will be gone all the time.

We send our love and dimes,

Fondly,

J. N., S. E., Jr., and Jos. Rabb Denton.

Thank you for your kind interest. I guess Mr. Carter will tell you what to call him. Always glad to have your dimes.

DIED.

Sams.

Mrs. Sarah Jane Sams was born Sept. 7, 1830, and died Aug 13, 1912. She was converted and joined the Baptist church in her 15th year. She was married Apr. 17, 1856.

During these sixty-six years she had lived a consistent Christian life, and died in full triumph of living faith. She had been in good health, and was able on the morning of her death to accompany her only daughter, Mrs. J. B. Gerringer, to Shallow Ford church to attend the services of the day. Mrs. Sams had been present at almost every service during the revival at the church, and when asked by this writer at 10:30 how she felt, she said, "Oh, I'm feeling good, and my soul is happy." At 12 m. just as the service was coming to a close she was taken ill and died at 1:55 p. m.

She was conscious as long as she was able to speak, and as I stooped to hear her last words she said, "I see Jesus! I see Jesus." It was not like death to me, but only passing out to a better and happier life. She leaves to mourn their loss two children, Mr. C. C. Sams, and Mrs. J. B. Gerringer, with whom she had lived for many years.

The funeral services were conducted in the church at Shallow Ford by her pastor, Rev. Mr. Moten of Gibsonville, assisted by Rev. A. F. Isley and this writer, and the remains were laid to rest in Shallow Ford cemetery.

J. V. Knight.

Brown.

There lived in our community three sweet little babes, two little boys and one little girl. Their names were Bowden Brown, Bowden Thompson, and Louise Beaird. These two little Bowdens were name sakes of Uncle Bowden Brown, who has stood by old Antioch Christian Church for many years. Bowden Brown, Jr., was the son of R. M. and E. V. Brown, and was born April 7, 1911, and died Sept. 14, 1911. Bowden Thompson was

the son of Bro. and sister W. E. Thompson, and a grandson of old Uncle Bowden Brown, and was born Nov. 13, 1910, and died July 25, 1912. Little Louise Beaird was the daughter of Bro. and sister J. F. Beaird, and was born Dec. 16, 1910, died July 1, 1912.

These three sweet little babes lived in sight of each other. Their stay on earth was short, but lovely. All was done for them that could be done, but no relief came to them till God saw fit to call them to come home and live with Him. May the lives of these babes be a light to their parents, that they may see to walk in the path that leads to Heaven. Melia Brown.

Roanoke, Ala., R. F. D. 1.

Andrews.

Whereas, Our Heavenly Father in his infinite wisdom, has seen fit to cut off in her youth the life of Myrtie Andrews, and whereas she was always a loyal and consistent member of the Wakefield Christian Sunday school, therefore be it resolved:

iFrst—That in the death of Myrtie Andrews, not only the Sunday school, but the community has lost the influence of a gracious Christian character, who in all of her ways betrayed a sweet and affectionate disposition.

Second—That while we feel the loss of this young girl's life, we know that our Heavenly Father doeth all things well, and so we bow in humble submission to Him who giveth and taketh away.

Third—That we extend to the bereaved family our deepest sympathy; that a copy of these resolutions be sent to the family of the deceased, a copy to the local paper, and one to The Christian Sun for publication.

Mary West,
Frank Laine.
Mary Clark.

Maifield.

Gustavus Adolphus Maifield, son of A. H. Maifield, of Waverly, died July 31st 1912, and was buried August 2nd in the Waverly cemetery.

A. H. Maifield and Matilda, his wife, are natives of Germany. She, then a Miss Leohr, with her people, moved here from her native country in '76. He came in '81, and soon thereafter they were married.

"Gus", next the oldest child, was born April 18th, 1890. For the past seven years he has been his father's "right hand" in the building of the wellknown "Maifield" log wagon; and he was also foreman in the blacksmith shop.

About two weeks before his death he was seized suddenly with appendicitis and was hurried to the hospital, where he underwent an operation. For two weeks he battled with death with gigantic strength and determination, but finally on the 31st of July he had to yield to the Almighty Hand and he as gone.

He leaves to mourn their loss a devoted father and mother, one sister, Mary; and five brothers: Henry, Albert, Freddie, John, and Louis; also his grandmother, Mrs. Amelia Leohr.

A great many friends gathered at the funeral. The floral offering was elaborate. He was popular in the town. The services were conducted by the writer assisted by Rev. W. T. Williams of the Methodist church. H. E. Rountree.

Weatherspoon.

Mr. Robt. T. Weatherspoon died Aug. 13, 1912, being 39 years, 9 months and 25 days of age. March 3, 1897, he married Miss Lula Victoria, the daughter of W. G. and Caroline Page, of Durham, N. C. He joined Bethesda Baptist church at the age of eighteen.

He lived at McCullers in Wake Co. for sevral years, where he joined the Baptist church and remained a consistent member until his death.

Some seven months before his death he moved to Elon College to educate his children. He was always deeply interested in his family and did what he could for their comfort and good. May the Lord comfort the bereaved and sustain them during their lonely hour.

Burial services conducted by the writer, at McCullers in the presence of a large audience, where the deceased and his family are highly esteemed.

J. W. Patton.

Jones.

August 1, 1912, Mrs. Lucinda Jones, wife of Mr. Wm. D. Jones, departed this life, being 80 years, 6 months and 4 days of age. She was a member of the church from girlhood, and lived a consistent member thereof. She loved her church, Pope's Chapel, and her influence for good was great in the church and communtiy. Always bright and cheerful, it was a pleasure to be in her company, either at home or at church. Her advice to her household always was: "If you cannot say good of people, do not say evil."

About an hour before the spirit left the body, she raised her hand and said, "Oh! heaven, sweet heaven, how I long to be there."

There were eight children, of whom seven are still living to mourn the loss of a godly mother. The father departed this life several years ago. The children are: Mrs. A. M. House, Mrs. Frank Holmes, Mrs. W. C. Ray, and Misses Lucy and Emma Jones; also two brothers, Messrs. Joe J. and Wesley Jones.

Who can estimate the value of a good woman, a godly mother? Future generations who know them not are influenced by them and the world made better because of them. The life of this saintly woman lives in her family, in the church and in the community.

Her pastor, assisted by Rev. W. W. Rose, laid her body to rest in Pope's Chapel cemetery. There was a large crowd present at the burial, attesting their high esteem for and confidence in the deceased. May God's grace sustain the bereaved, and may they enjoy great peace by trusting Him.

Three sons-in-law and three grandsons tenderly bore the body to and placed it into its last resting place. It was a solemn service. Finally, after singing "The Christian's Good Night," we slowly turned away, many speaking of her devout Christian life, and never having heard an unkind word spoken about her.

Rev. 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith, the Spirit, that they may rest from their labors, and their works do follow them."

J. W. Patton.

Farmer.

At her home, Winchester, Va., at the age of 62 years, on August 8th, Mrs. M. J. Farmer. She was a member of Rock Enon Disciple church. Funeral services were conducted by the writer from her home and the remains laid to rest in the city cemetery.

Left to mourn her departure are her husband and other relatives. May the Lord bless and comfort the bereaved.

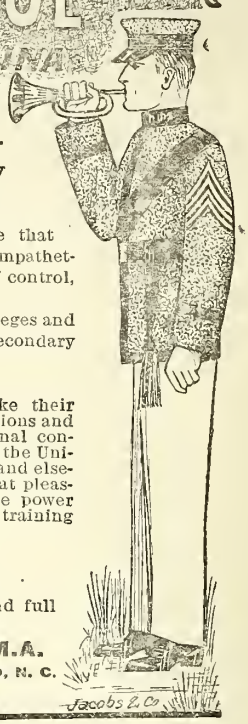
W. T. Walters.

Smith.

William Daniel Smith, the infant son of Brother and Sister R. L. Smith, was born November 1, 1911, and was called to be with Jesus June 11, 1912, being seven months and eleven days old. He was a bright little fellow and had stayed in the home long enough to greatly endear himself to the members of the fam-

Join The Christian Sun Piano Club. See last page.

HORNER MILITARY SCHOOL
OXFORD, NORTH CAROLINA



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Bishop John C. Kilgo, D.D., Ex-President Trinity College, writes: "I congratulate you on the long and honorable record of the Horner Military School. Its history belongs to the best educational traditions of the State, and the service it has rendered in the intellectual progress of our people is beyond calculation. The record of your graduates at Trinity during my administration is a living testimony of the high order of work done in the Horner Military School."

William Louis Poteat, LL. D., President Wake Forest College, writes: "I regard the Horner Military School, under principal, J. C. Horner, as one of the best preparatory schools in the State. Our observations here of the students prepared there has made the impression that its work is characterized by thoroughness of drill in the fundamental branches."

Edwin A. Alderman, LL. D., President of University of Virginia writes: "For two generations the Horner Military School, at Oxford, N. C. has been among the foremost preparatory schools of the South. Young men trained there have given evidence of contact with men of scholarship and character and good breeding, and almost invariably make their mark at the higher institutions and in life. I have had personal contact with many of them at the University of North Carolina and elsewhere, and it gives me great pleasure to bear testimony to the power and worth of this genuine training school for young men."

Next session begins September 4th, 1912.

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J. C. Horner, B.A., M.A.
PRINCIPAL OXFORD, N. C.

Jacobs & Co.

ily. It was sad, naturally so, when loving hands and medical attention had failed to stay the grim hand of death, to have to sit by and see the precious little one slip away from the earthly home for all time. It was only left to bow in submission to the will of a loving heavenly Father. And this seems to have been the spirit of those who had been called upon to mourn their loss. Well might they take comfort in such words as was used by David in the loss of a little one: "He never more can come to me but I can go to him." The Lord grant unto the father and mother and the three children left behind to so live that they may meet the two little ones who have gone on before.

After a short service in the home, 1034 24th St., the remains were carried to the old family burying ground near Cypress Chapel to await the call of the Lord on the resurrection morning.

W. D. Harward.

Vanpelt.

Sarah M. Vanpelt was born April 21, 1847, and died July 29, 1912, aged 65 years, 3 months, and 8 days. Her husband died about ten years ago. She is survived by the following children: Perry, Junie, Leafy, John, William, Bettie, and Alice. She lived near New Hope church, and was a frequent attendant at Church. During a revival there a few years ago she made a profession of religion, but never united with the church. A short time before her death she expressed herself to me as living a Christian life, and trusting in the Lord for salvation. Funeral services were conducted at the home by the writer, assisted by Rev. R. G. Hammond of the United Brethren Church. The body was laid to rest by the side of her husband in the cemetery of the church of the Brethren near Bridgewater.

A. W. Andes.

Crisman.

Julia Anne Crisman, born the 10th day of June, 1847, departed this life August 17, 1912, aged 65 years, 2 months and 7 days. She had ben confined to her bed most of the time for ten months; death was a relief to her sufferings. She was a native and life-long resident of Powell's Fort. She was left a widow many years ago, and had for some time made her home with Philip Crisman. She united with Joppa Christian Church about 35 or 40 years ago, and was a faithful member ever afterward. The funeral was preached at Joppa August 19, 1912, and the body laid to rest in the family burying ground nearby.

A. W. Andes.

Cobb.

Catherine Elizabeth Cobb, relict of the late Dr. Gaston D. Cobb, was the daughter of John S. and Elizabeth Turrentine. She was born Jan 1st, 1832, and died August 16, 1912, aged 80 years, 7 months, and 15 days.

In early life she professed faith in Christ and united with the New Providence Christian church, of which she remained a faithful member till death.

She was married to Dr. Gaston D. Cobb Oct. 8, 1850. Of this union were born eight children, two of whom preceded her to the spirit world, Lena, the youngest, and Mary Robertson, the oldest. The six surviving children are Annie C., the wife of James D. Donnell of Greensboro, Eugenia M., the wife of W. H. McLean of Whitsett, Rev. Henry I. Cobb of Norvorn, Mo., Kate L., wife of Dr. G. W. Kernodle, Washington, D. C., John T., Cooleemee, N. C., and Gaston D., of Fries, Virginia.

Besides the six living children she leaves twenty-six grand children and nine great-grandchildren. There are two brothers and one sister living, Captains A. and William H. Turrentine, and Mrs. Sarah Fix, of Burlington, N. C.

Her life was spent at the Cobb homestead, about two and a half miles northeast of Elon College, until five years ago she decided to make her home among her children. She was visiting her daughter and retired in her usual health the night before and was found dead in the morning in bed.

Funeral at Shallow Ford church by Dr. J. U. Newman, assisted by Rev. J. W. Holt, J. W. Patton and W. T. Iseley. A large concourse assembled to honor one whose beautiful life of faithful, unselfish, loving devotion has been a benediction to church and community and is a precious memory to those enriched by such a mother, sister, and friend.

Died.

Sister Annie Sharp departed this life July the 30th, and was laid to rest in Mt.

Zion Cemetery July the 31st, 1912.

Sister Sharp was 87 years and 5 months old at her death. She was married to Bro. Jesse Sharp in time of the Civil War.

Bro. Sharp preceded her to the spirit land 30 years ago.

She leaves one brother and four sisters and many relatives and friends to mourn their loss.

Burial services by Rev. J. S. Carden and the writer. May God comfort the sorrowing ones. Thos. W. Strowd.

Begun on page 7.

son. Miss Simpson will enter the College this fall.

Mr. C. B. Riddle spent Saturday and Sunday with friends in Asheboro, helping the College meanwhile.

Students of former days will remember Mr. H. Cole. He is now a successful wholesale furniture dealer in Wilmington, N. C. He remembers his Alma Mater with pride and has shown his confidence by arranging to leave his son and daughter here this fall. He brought them up Sunday.

How effective the efforts of our friends on our behalf have been will be known definitely before this paper reaches its readers. We know the efforts have been strenuous and we believe they will yield abundant fruit. We thank every one.

W. A. H.

IMPORTANT CHANGE OF SCHEDULE A & A AND D & C DIVISIONS R C & S LINES

Effective Sunday, Sept. 1, 1912.

Beginning Sunday, September 1st two trains daily including Sunday will be operated between Asheboro and Aberdeen, leaving Asheboro (No. 103) at 5:45 am and (No. 107) 3:40 pm, arriving at Aberdeen at 8:40 am and 6:37 pm respectively. Trains will leave Aberdeen at 9:00 am and (No. 102) 6:50 pm, and arrive Asheboro at 11:21 am and 9:45 pm respectively. Trains Nos. 102, 103 & 107 will be operated to and from Jackson Springs from West End.

Straight daily passenger train service will be inaugurated between Colon (on SAL Ry.) and Mt. Gilead, leaving Mt. Gilead 5:40 am, connects at Star eastbound at 6:50 am and westbound at 10:22 am, arrive Gulf 12:23 pm (connects with Sou. Ry.) arrives Colon 12:53 pm, leaves Colon 2:30 pm (connecting SAL Nos. 31 and 38), leaves Gulf 3:00 pm (connecting Sou. Ry.) arriv e Star 4:32 pm, connects with A & A Division West at 8:46 pm and East at 4:42 pm, arrive Mt. Gilead 5:52 pm.

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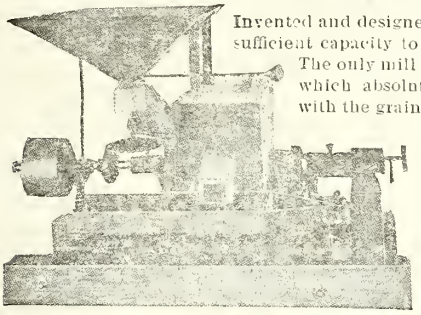

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Mixed train service daily except Sunday, leave Colon 6:30 am, arrive Star 9:40 am, connects at 10:22 am for Asheboro, leave Star 10:30 am, arrive Mt. Gilead 11:54 am, leave Mt. Gilead 12:45 am, daily except Sunday, arrive Star 1:55 pm (connects west at 8:46 pm and east at 4:42 pm) arrive Gulf 5:05 pm and arrive Colon 5:50 pm.

Branch Line Service.

Daily except Sunday.

—Carthage Branch—

Leave Pinehurst at 9:20 am and 7:10 pm, arrive at Carthage 10:00 am and 7:50 pm, returning leave Carthage 7:40 am and 5:35 pm.

—Ellerbe Branch—

Leave Ellerbe 6:00 am, arrive Candor 7:00 am, arrive Star 8:10 am. Returning leave Star 2:00 pm, leave Candor 3:25 pm, arrive Ellerbe 4:30 pm.

LADY WANTED

To introduce Dress Goods, Handkerchiefs, and Petticoats. Make $10.00 to $30.00 weekly. Best line—lowest prices—sold through agents only. No money required. New Fall patterns now ready. Samples and case free. **STANDARD DRESS GOODS CO., Desk 32-H, Binghamton, N. Y.**

A NOBLE GIFT.

Bro. Foster's report and department next week will carry good news to all friends and lovers of our Orphanage. The "news" is good, too good for keeps, even for another week. "A Friend"—that was all— sends a gift of one thousand dollars. No solicitation, no importunity, no name to be heralded—just "A Friend" sends a thousand dollars. That will do. No, you will never know the friend, but what boots it? God knows, and many whom it will help to feed and clothe will be blessed and helped by it. Is not that enough? The "Friend" who sends it thinks so. And that friend's wishes must be respected. God bless and keep and bring to eternal safety and satisfaction this friend, who, in time of need, is friend indeed.

LET ME SHOP FOR YOU

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centres—my conscientious handling of each and every order, whether large or small—I know I can please you.

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take Johnson's Tonic. In 30 minutes it enters the blood and begins to undo the mischief. In an hour a visible change for the better is apparent, and a complete cure quickly follows. Johnson's Tonic is master of malaria and all forms of fever. Pay 25 or 50c for a bottle, if it fails your money comes back. At all dealers or by mail. The Johnson's Chill & Fever Tonic Co., Savannah, Ga. Write for an inexpensive but useful gift.

FEVERISHNESS
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

---

Poplar Branch.

Our revival at Poplar Branch began the fourth Sunday in August and closed on Thursday night. Bro. and Sister Wolf, of Liberty, N. C., were with us and did faithful work. Bro. Wolf did most of the preaching, and his sermons were logical, deep and inspiring. Sister Wolf certainly did effective personal work. We were indeed fortunate in having Bro. and Sister Wolf with us, and are glad to welcome them in our field of labor at any time.

Our revival was a success. Th church was much revived. Many reconsecrated themselves to God. Several were converted. Five joined the church and there are many others considering the matter.

B. J. Earp.

Join The Christian Sun Piano Club. See last page.

Join the Christian Sun Piano Club==Special Announcement.

The Advertising Manager of the Christian Sun takes great pleasure in announcing that he has effected arrangements with Ludden & Bates, one of the oldest, largest and most reliable Piano Companies in the country, for the organization of the "Christian Sun Piano Club." Membership in the Club is open to every reader of the paper and you are invited to write at once for full information regarding what we believe to be the greatest opportunity to obtain a high-class piano, ever offered by a reliable house.

THE OBJECTS OF THE CLUB.

1. By clubbing together to secure the lowest *wholesale* prices for Club members. The Club saves you fully one-third the cost. Ludden & Bates finance the Club and ship you your piano at once.

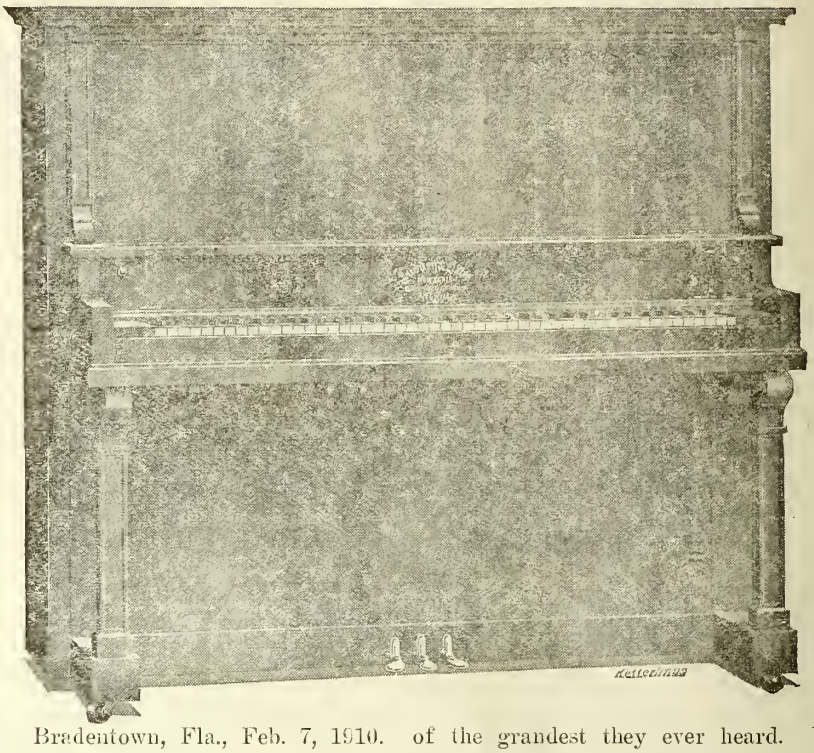
2. To obtain for its members the most *advantageous* terms of easy monthly or quarterly payments. Almost any terms you want.

3. To provide that in the event of your death, after $60 has been paid on your piano, all further payments are *cancelled* and your family is *given a receipt in full.* This is a splendid feature and removes every objection to the easy payment plan.

4. To insure the best *quality* of pianos guaranteed by an old and reliable house, thus avoiding the disappointment so often resulting from dealing with irresponsible firms. Club members also have the privilege of *testing* the piano thoroughly in their own homes before accepting it.

5. To obtain for the Club members the best price for his old Piano in exchange for a new one or for a new automatic player piano, that any member of the family can play.

6. Every piano furnished to Club members is fully guaranteed and backed by the reputation of Ludden & Bates, one of the oldest, largest and most reliable Piano Companies in America.



READ THESE LETTERS.

The College of Music, Hans Dreher, Director, Savannah, Ga., is probably the best known school of musical instruction in the South.

College of Music, Savannah, Ga.
Hans Dreher, Director.

Ludden & Bates, Atlanta, Ga.

Gentlemen: I take great pleasure to inform you that after a thorough investigation of your New Scale $400 Ludden & Bates Upright Pianos, I found them to be instruments perfect in every respect. They have a fine tone, of a beautiful singing quality and wonderful sustaining power. Too much praise cannot be bestowed on them, and I am sure they will meet with the greatest success wherever they are heard. Allow me to congratulate you on this wonderful achievement and wishing you all success, I am, believe me, Very truly yours,

HANS DREHER, Director.

Bradentown, Fla., Feb. 7, 1910.

Ludden & Bates, S. M. H.,
Jacksonville, Fla.

Gentlemen: I am the owner of Ludden & Bates Piano No. 111, in Rosewood Case, and I take pleasure in mentioning that it has a good clear tone and a smooth even touch, notwithstanding it was bought of you 26 or 27 years ago, during which time it has had constant service—considered by some an extraordinary amount of hard usage.

This instrument has served two generations of our immediate family in a most satisfactory way, and we have no idea of parting with it for any other piano. Wishing you success, I am,

very truly yours.
(Signed) H. V. COARSEY.

Ludden and Bates S. M. H.,

Gentlemen: I have tried the piano and find it as mentioned above.

Very truly yours,
(Signed) MISS ALICE BECK.
Graduate of Barili School of Music,
Atlanta, Ga.

Given Receipt for $125.

Ecru, Miss.

Ludden & Bates, Atlanta, Ga.

Gentlemen: We purchased one of your Club Pianos and are well pleased with it. Would not take anything for it. All who have heard it think it to be one of the grandest they ever heard. While we were paying for it my husband died. You gave us a life insurance clause. We were still owing $125 which was nicely settled, and our note was returned to us marked paid.

We thank you very much for your kindness and prompt attention, which you have shown to us. Any one who wants the best piano made should buy one of these. They will be pleased with it and will be treated nicely, as we were. We appreciate your kindness very much.

Yours truly,
MRS. J. A. BRAMLETT.

Ludden & Bates, Atlanta, Ga.

Dear Sirs: Club Piano received in good order. We are well pleased with it. Better and nicer than Pianos sold here by agents for from $350 to $500. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town. We thank you for your selections and prompt shipment.

Yours, with best wishes,
J. R. Williams.

We also have hundreds of others letters from satisfied owners of Ludden & Bates Pianos. They are contained in our booklet.

WRITE FOR YOUR COPY OF THE CLUB BOOKLET TODAY—Send your name on a postal card today and a free copy of the Club Booklet fully explaining the many advantages of the Club will be sent you by return mail, also a Catalogue of Pianos. Address LUDDEN & BATES, ATLANTA, GA., Christian Sun Piano Club Department.